

A wide-angle photograph capturing a massive crowd of people gathered around the Kaaba in Mecca. The Kaaba, a black cube-shaped structure, is positioned on the left side of the frame. In the background, a long, curved wall with numerous small, illuminated windows or lights runs across the scene. The sky above is filled with dramatic, swirling clouds.

# The Days of Zul Hijjah and The Spirit of Qurbani



## PREFACE

All Praise is due to Allah Jalla Jalaaluhu, The Creator, The Sustainer,  
The Inspirer of Faith.

May Peace and Blessings be upon the Beloved of Allah,  
Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

This kitaab<sup>1</sup> has been compiled from the transcription of a talk by Hadhrat Moulana Abdul Hamid Is'haq Saheb (دامَتْ بِرَحْمَةِ اللَّهِ)، given in Benoni, during the months of Hajj, in the year 1434 (2013).

Alhamdulillah, the talk was found to be extremely beneficial and encouraging. Hadhrat Moulana presented many noble lessons from the life story of Hadhrat Ibraheem (عليه السلام) and his family, as well as highlighted the need to instill within ourselves the love of Dien and the spirit of sacrifice.

The discussion creates great appreciation for the Ibaadat of Qurbani, in these times, when many people are indifferent and uninterested in upholding this great Sunnah.

Despite a very busy schedule, Hadhrat Moulana personally gave time to proof-reading the kitaab and making corrections. Mufti Yusuf Desai from Durban, one of Hadhrat Moulana's Khalifas, also assisted with proof-reading. May Allah Ta'alaa reward abundantly for the time and attention given for the kitaab.

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<sup>1</sup> Kitaab : Book

May Allah Jalla Jalaaluhu accept the humble effort, make it a means of great benefit for all, and reward all the other respected brothers and sisters who contributed towards the preparation and compilation.

May Allah Jalla Jalaaluhu bless Hadhrat Moulana with long life, good health, the strength to continue in his blessed and noble endeavours, and seal all Khidmaat with Divine acceptance. Aamien

Zul Qa'dah 1435 (August 2014)

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**Title: The Days of Zul Hijjah and The Spirit of Qurbani**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ مُؤْمِنُ الْجَنَاحِيْمِ مِنْ عَدَمٍ ..... لَمَّا الصَّلَاةُ عَلَى السُّمْخَتَارِ فِي الْقِدَمِ  
مَوْلَائِ صَلِّ وَ سَلِّمْ دَائِمًا أَبَدًا عَلَى حَبِيبِكَ عَلَى رَسُولِكَ خَيْرِ الْجَنَاحِيْمِ كُلِّهِ  
يَا رَبِّ صَلِّ وَ سَلِّمْ دَائِمًا أَبَدًا عَلَى بَشِيرِ تَذَيِّنِيْرِ مُحَمَّدًا  
مَوْلَائِ صَلِّ وَ سَلِّمْ دَائِمًا أَبَدًا عَلَى طَهِ سَيِّدِ السَّمْرُسَلِيفَيْنَ  
بَلْعَ سَلَامِيْنَ رَوْضَةَ فِيهَا الشَّيْءُ الْمُخْتَرُ

هُوَ الْحَبِيبُ الَّذِي تُرْجِي شَفَاعَتَهُ ... لِكُلِّ مَوْلَى مِنَ الْأَهْوَالِ مُقْتَحِمٍ  
يَا رَبِّ بِالْمُصْطَفَى بَلْعَ مَقَاصِدَنَا وَ اغْفِرْ لَنَا مَا مَضِيْ يَا وَاسِعَ الْكَرَمِ

أَعُوذُ بِاللَّهِ مِنْ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَذْنُ فِي النَّاسِ بِالْحَجَّ يَأْتُوكَ رِجَالًا وَ عَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجَّ عَمِيقٍ ۝

“AND ANNOUNCE AMONG PEOPLE ABOUT (THE OBLIGATION OF) HAJJ, SO THAT THEY SHOULD COME TO YOU ON FOOT, AND ON EVERY CAMEL TURNED LEAN, TRAVELLING THROUGH EVERY DISTANT HILLY PATHWAY.”  
[Surah Al-Hajj 22 : 27]

## THE SEASON OF HAJJ

Alhamdulillah, Allah Ta'ala has blessed us with the good fortune of entering into the great season of Hajj. Herein are great and auspicious days, which are called “the Mosam”, “the Season.”

We have different seasons – sometimes it is the season of business; sometimes it is the season of sports; sometimes it is the season of Nikah; or some other ‘season’. For us, as Muslims, this is one very great season: the season of Hajj.

Allah Ta'ala has given us such a beautiful and great Dien. Our calendar is also so beautiful.

Hadhrat Moulana Mazhar Saheb (دامت برکاتہم) the son of our illustrious Sheikh, Hadhrat Moulana Shah Hakeem Muhammad Akhtar Saheb (رخمنہ اللہ علیہ) explains that our calendar starts with Muharram and the meaning of Muharram, is ‘respect’ and ‘honour’.

As the year proceeds, we enter the month of Rajab, which is the month wherein Salaah was given to the Ummah, as a most special gift from Allah Ta'ala. ...Then we arrive in the month of Sha'baan. The highlight of this month is the 15<sup>th</sup> night, which is a night of sincere Taubah and Istighfaar; a night where we are given the opportunity to cleanse ourselves from all our sins.

Thereafter follows the great and blessed month of Ramadaan: the month of fasting and supressing one's desires, for the pleasure of Allah Ta'ala. Immediately after Ramadaan, we reach the pinnacle of our calendar: The Mosam of Hajj, the season of Hajj.

In contrast, in the western culture, the English year starts with January. In India and in Pakistan, they pronounce ‘January’ as ‘jaanwary’, and ‘jaanwar’ means, animal. Our Sheikh (رَحْمَةُ اللَّهِ عَلَيْهِ) would say that they start their calendar with rituals and parties of animalism. ...Don’t we hear of New Year’s celebrations where people engage wildly in sins and immoral behaviour – as part of their celebrations?

Then we find that their year ends with December and December comes with all its parties: office parties, Christmas parties, matric parties, etc. ...And what evil does not happen at such parties! ...Drinking, drugs, fornication and raves become the programme of the non-Muslims.

Very sadly, we find that many of our Muslim girls and boys now also participate in these parties – whether at secondary level, tertiary level, or the workplace. ...And it takes just one night for a boy or a girl to be completely ruined.

How many young boys and girls, who achieved distinctions in their Matric year, but in attending the matric ball or some other end of the year party, are completely destroyed? ...They get hooked onto alcohol or drugs, or the girl is left pregnant and her respect is just flushed away.

So that is the way of life for the non-Muslims, and that is their degenerate way of celebrating at the beginning and at the end of the year.

Alhamdulillah – and we really cannot thank Allah Ta’ala enough – that our way of life is most honourable and respectable and dignified.

We have Rajab, Sha`baan, Ramadaan, and when the moon of Eid-ul-Fitr is sighted, the moon of Shawwaal, we have the commencement of the months of Hajj. Alhamdulillah.

Sheikhul Hadith, Hadhrat Moulana Muhammad Zakariyyah (رحمه اللہ علیہ) would say that generally people, around the world, are happy when the day of Eid-ul-Fitr dawns - because it is a day of celebration and rejoicing. The fasts of Ramadaan have been completed, the Taraweeh Salaah was performed and it was a duty, which the Muslim fulfilled to the best of his ability.

Whilst people celebrate Eid, Hadhrat Moulana Muhammad Zakariyyah (رحمه اللہ علیہ) would say that it is a day of joy for him, because the season of Hajj has commenced.

### THE CALL FOR HAJJ

Allah Ta’ala says in the Qur’aan Sharief:

وَأَذِنْ فِي النَّاسِ بِالْحَجَّ يُثْوَكِ رِجَالًا وَعَلَى كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجَّ عَمِيقٍ ۝

“AND ANNOUNCE AMONG PEOPLE ABOUT (THE OBLIGATION OF) HAJJ, SO THAT THEY SHOULD COME TO YOU ON FOOT AND ON EVERY CAMEL TURNED LEAN, TRAVELING THROUGH EVERY DISTANT HILLY PATHWAY.”

[Surah Al-Hajj 22 : 27]

It is stated in a Hadith that upon the completion of building the Baitullah, Hadhrat Ibraheem (عليه السلام) said: ‘*O Allah, I have completed Your Holy House.*’

Allah Jalla Jalaaluhu replied: ‘*O Ibraheem, announce amongst mankind that they shall come for pilgrimage.*’

...Give Azaan (call) towards Hajj. “Izne Aam” is permission for all, whether they are in this world or Aalame Arwaah – the place where the souls of the people, who will come into existence in the future, reside.

Whoever responded to this call, with, ‘*Labbayk*<sup>2</sup>’, responded to the invitation of Hajj.

Here, we have great lessons to learn. Allah Ta’ala instructed Hadhrat Ibraheem (عليه السلام) in the barren, forlorn land of Makkatul Mukarramah to call upon the entire mankind:

وَأَذْنُ فِي النَّاسِ بِالْحَجَّ

“AND ANNOUNCE AMONG PEOPLE ABOUT (THE OBLIGATION OF) HAJJ...”  
[Surah Al-Hajj 22 : 27]

It is mentioned in a Riwayat (narration) that Hadhrat Ibraheem (عليه السلام) inquired: ‘*O Allah, how shall my voice reach them?*’

...Who will hear?

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<sup>2</sup> Labbayk : I am present

Allah Jalla Jalaaluhu replied: ‘**You will announce My Command and I shall cause it to reach them. Your duty is to call (to Hajj). My work is to convey the message.**’

Thereupon Hadhrat Ibraheem (عليه السلام) called out to the world, announcing the pilgrimage, and everything on earth and in the heavens, in Aalame Arwaah, heard that call.

...We are living in an age of high technology and we see how, via the media, a person can be heard and can even be seen in different parts of the world. So it should not be something difficult to understand. If Allah Ta’ala granted man the intelligence to invent such technology, then what difficulty is there for Him to cause the announcement of His Friend – Khaleelullah – to be heard by all? ...Nothing is difficult for Allah Ta’ala.

وَمَا ذُلِكَ عَلَى اللَّهِ بِعَزِيزٍ

**‘AND THAT IS NOT DIFFICULT FOR ALLAH.’**

[SURAH IBRAHEEM 14 : 20]

Thus, Allah Ta’ala conveyed this call, in such a way, that whoever was on the earth, heard it, and whoever was in Aalame Arwaah, heard it. SubhanAllah.

In other narrations, it is stated that whosoever heard the announcement and replied, “*Labbayk*” – which is the call of the Hujjaaj (pilgrims) – will perform Hajj.

Allah Ta’ala grants the blessed opportunity of performing Hajj to whosoever uttered, ‘*Labbayk*’ at that moment. If a person

responded once with, ‘*Labbayk*’, so he shall perform Hajj once, and if a person responded twice, so he shall perform Hajj twice. Whatever the number of times ‘*Labbayk*’ was recited, so many times shall the person perform Hajj. ...And nobody can prevent him from doing so.

We learn an important lesson from this incident where Hadhrat Ibraheem (عليه السلام) was commanded to announce to the people.

**We have been commanded to carry out ‘Amr bil Ma’roof’ and ‘Nahy anil Munkar’<sup>3</sup> and we are to do the work of Dien according to Allah Ta’ala’s Command and the Sunnah of Nabi (صلى الله عليه وسلم).** Our duty is to make the effort. It is Allah Ta’ala who will then inspire and guide the hearts of people.

And we see this up until this day: Alhamdulillah, the Tabligh Jamaat does not utilize media: There are no television advertisements, no pamphlets, no newspaper advertisements, no pre-arranged programmes, etc. However, the biggest Dieni crowd, besides Hajj, is the Jamaat programmes. Thousands and thousands attend the Ijtimas<sup>4</sup> that are held, at different times, throughout the year, throughout the world.

Our Ulama were based in their Madrasahs, in small, little villages, but they established big Madrasahs like Dabhel, Tarkeshwar, Deoband, Saharanpur, Jalalabad and many others. Perhaps, these Ustaads never left their provinces during their lives, but they did Dien’s work according to the Sunnah. Due to their Ikhlaas and their noble efforts, their Fuyoodh (spiritual benefits) and their knowledge extended far and wide. Their students spread out in the

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<sup>3</sup> Amr bil Ma’roof and Nahy anil Munkar : Enjoining good and forbidding evil

<sup>4</sup> Ijtimas : special gatherings where Islamic sermons are delivered.

world and are instrumental in bringing Dien alive in their respective localities. ...Allah Ta'ala conveys the message of Dien to the four corners of the world. Alhamdulillah.

Allah Ta'ala then informed Hadhrat Ibraheem (علیه السلام) as to what will follow when he calls out for Hajj.

يَأُنْوَكَ رِجَالًا وَعَالَى كُلِّ ضَامِرٍ

**“...SO THAT THEY SHOULD COME TO YOU ON FOOT AND ON EVERY CAMEL  
TURNED LEAN...”**  
[Surah Al-Hajj 22 : 27]

People will come on all types of conveyances – on camels, etc. In this day and age, we see the planes, the buses and other modern day conveyances – and people pour into Makkah Sharief, from all parts of the world, for Hajj - from every valley and every hill.

مِنْ كُلِّ فَجَّ عَمِيقٍ

**“...TRAVELING THROUGH EVERY DISTANT, HILLY PATHWAY.”**  
[Surah Al-Hajj 22 : 27]

Alhamdulillah, most of us have been for Hajj. Those of us who have not been, may Allah Ta'ala take us all very soon and bless everyone with Hajj-e-Maqbool.

At the Hajj terminal in Jeddah, a person witnesses the promise of Allah Ta'ala that He has kept in this Ayah (verse). We see it fulfilled.

Every few minutes an aeroplane arrives from a different country. The men and women have one utterance on their tongue:

\* لَبَيِّنَكَ اللَّهُمَّ أَبْيَقَ \* لَبَيِّنَكَ لَا شَرِيكَ لَكَ لَبَيِّنَكَ

إِنَّ الْحَمْدَ وَالْتَّعْمَةَ لَكَ وَالْمُلْكَ \* لَا شَرِيكَ لَكَ

*“Here I am at Your Service O Allah. I am present.*

*I am present. You have no partner. I am present.*

*All Praise and bounties as well as the entire universe are Yours.*

*You have no partner.”*

A plane from Malaysia lands and hardly two or three minutes later, a plane from Pakistan, and within a short space of time, a plane from Sudan in Africa. Allahu Akbar!

يَأَنْذُوكَ رِجَالًا وَعَلَى كُلِّ صَامِرٍ يَّاتِينَ مِنْ كُلِّ فَجَّ عَمِيقٍ ۝

“... SO THAT THEY SHOULD COME TO YOU ON FOOT, AND ON EVERY CAMEL TURNED LEAN, TRAVELLING THROUGH EVERY DISTANT HILLY PATHWAY.”

[Surah Al-Hajj 22 : 27]

Allah Ta’ala says that they will come in all ways. During the days close to the days of Hajj, we see the people from the Arab countries arriving in bus loads. This is what Allah Ta’ala has commanded.

The lesson we learn from here is that our duty is to make the Niyyat (intention) and follow the Niyyat with effort. Thereafter we leave matters to Allah Ta’ala – i.e. with regard to the fulfilment of our intentions.

## THE HOUSE OF ALLAH TA’ALA

This is the season of Hajj. Where are the Ummatis proceeding to?

...To the house of Allah Ta’ala. ...And what is this house?

Allah Ta'ala says :

إِنَّ أَوَّلَ بَيْتٍ وَّضَعَ لِلنَّاسِ لِلَّذِي يُبَشِّرُكُمْ بِهِ وَهُدًى لِلْعَالَمِينَ ﴿١﴾

**“THE FIRST HOUSE SET UP FOR THE PEOPLE IS SURELY THE ONE IN MAKKAH, HAVING BLESSINGS AND GUIDANCE FOR ALL THE WORLDS.”**

[Surah Aal-Imraan 3 : 96]

The very first house that was established in this world, for mankind, and was the very first place for the worship of Allah Ta'ala, was the Ka'bah Sharief in Makkatul Mukarramah.

Allah Ta'ala made it a house of Barakah (blessings). How has Allah Ta'ala made it a house of Barakah?

As long as the Ka'bah Sharief will be in existence, the system of the entire world will continue. We will continue to receive our food and sustenance; we will continue to receive rain, the winds will blow, etc.

When the Ka'bah Sharief will be destroyed, Allah Ta'ala has decreed that this worldly life will end. The tents will come down – so to say - and Qiyamah will be heralded in.

Baitullah is that place, described as:

مُبَرَّكًا وَهُدًى لِلْعَالَمِينَ ﴿٢﴾

It is that place of “*Hudan lil 'aalamiyen*”; a place not only for the Muslims but for all the creations, in all the realms.

Allah Ta'ala says further:

فِيهِ أَيُّثُمْ بَيْنَتُ

“IN IT, THERE ARE CLEAR SIGNS....”

[Surah Aal-Imraan 3 : 97]

Allah Ta’ala has given clear signs for the people to recognise Him. A person who performs Hajj and he does not find Allah Ta’ala – then perhaps this is because he went shopping – so he found Paris or London or Dubai in the shopping malls of Makkah Sharief.

**If a person went for Hajj, in the true sense, he would have found Allah Ta’ala.**

Amongst the signs of Allah Ta’ala is the Maqaam-e-Ibraheem.

فِيهِ أَيُّثُمْ بَيْنَتُ مَقَامُ إِبْرَاهِيمَ

“IN IT, THERE ARE CLEAR SIGNS: THE STATION OF IBRAHEEM!...”

[Surah Aal-Imraan 3 : 97]

The Maqaam-e-Ibraheem is not the beautiful glass container we see; rather it is what is inside it. The rock with the footprint of Hadhrat Ibraheem (عليه السلام), is what is Mubarak (blessed). This is a miracle from amongst the miracles of Allah Ta’ala.

At that time, when Hadhrat Ibraheem (عليه السلام) was building the Ka’bah Sharief, he did not have scaffolding; he did not have a lift or a hoist – and he did not require any of these either.

Allah Ta’ala gave him this stone – which is called Maqaam-e-Ibraheem<sup>5</sup>: During construction, it would rise up as per the need, to

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<sup>5</sup> Sahih Bukhari 3364

the level where Hadhrat Ibraheem (عليه السلام) could reach, to continue working. When he needed to come down, it would bring him down.

Until today, Allah Ta'ala has kept this stone preserved.

The horns of the ram from Jannat, which Hadhrat Ibraheem (عليه السلام) slaughtered, were hung on the Mizaab-e-Rahmat<sup>6</sup> – until a fire destroyed them.

And then there is Zam Zam, and there is Safa and Marwa. When Hadhrat Hajra (عليها السلام) was searching for water, for her son, it was through the Barakah of this effort that Allah Ta'ala caused the well of Zam Zam to spring forth.

## THE INDEPENDENCE OF ALLAH TA'ALA

Allah Ta'ala states in the Qur'aan Sharieef:

فِيهِ أَيْتُمْ بَيْلِتُ مَقَامُ إِبْرَاهِيمَ ۝ وَمَنْ دَخَلَهُ كَانَ أَمِنًا ۖ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۖ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ عَنِّي عَنِ الْعَالَمِينَ ۝

**“IN IT, THERE ARE CLEAR SIGNS: THE STATION OF IBRAHEEM! WHOEVER ENTERS IT IS SECURE. AS A RIGHT OF ALLAH, IT IS OBLIGATORY ON THE PEOPLE TO PERFORM HAJJ OF THE HOUSE – ON EVERYONE WHO HAS THE ABILITY TO MANAGE (HIS) WAY TO IT. IF ONE DISBELIEVES, THEN ALLAH IS INDEPENDENT OF ALL THE WORLDS.”**

[Surah Aal-Imraan 3 : 97]

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<sup>6</sup> Mizaab-e-Rahmat : Waterspout of the Ka'bah Sharieef, in the Hateem area.

A person who does not want to observe and fulfil this duty of Hajj, then Allah Ta'ala makes clear, that He is independent of the whole world!

**Allah Ta'ala is not in need of our Ibaadaat and Allah Ta'ala is not in need of us recognising Him. We are in need of Allah Ta'ala. Allah Ta'ala is totally and absolutely independent.**

If not a single person performs Hajj, and if no one performs Salaah, and no one carries out any form of worship – this will not diminish or lower Allah Ta'ala's Greatness by even a fraction. And if the entire mankind becomes obedient to Allah Ta'ala, it does not increase Allah Ta'ala's greatness because Allah Ta'ala is as He is : He is not great by our Ibaadaat. He does not become less because we are not worshipping Him. **Allah Ta'ala is as He is – The Greatest, The All Powerful.**

### THE GATHERING OF THE LOVERS OF ALLAH TA'ALA

During these days, Sheikhul Hadith, Hadhrat Moulana Muhammad Zakariyyah (رَحْمَةُ اللَّهِ عَلَيْهِ) would say:

سنابے تیر سے در پر تیر سے عاشقوں کا پجوم پوگا

**“We have heard, O Allah, that on Your threshold, on Your doorstep, Your lovers will be gathering from all around the world.”**

**They will be arriving in Your Love, for Your Love.**

Presently – at this moment in time - Makkah Sharief is teeming with millions of Hujjaaj, and the atmosphere is filled with the echo of “Labbayk”.

People are entering the Haram twenty four hours of twenty four hours. Tawaaf and Sa'ee continue, without any break or stop. Allahu Akbar! What a beautiful and unique environment is found in Makkah Sharief.

This great event of Hajj is taking place.

سنابے تیر سے در پر تیر سے عاشقوں کا بچوم بوجا گا

اگر اجازت بتو میں بھی ان میں شامل بوجاؤں

*“O Allah, is there permission for me?  
I also wish to be amongst them.”*

From here, we should learn a great lesson during these great days:

**Even if we are not going for Hajj this year, our hearts should be there, our desire should be there, and our Duas should be with the Hujjaaj as well.**

The season of Hajj is a great occasion of Islam, of our Dien!

### **OUR AFFILIATION TO THE SEASON OF HAJJ**

As an example: A person is very involved in the work of Tabligh and an Ijtima is to take place. However, he falls so ill that he cannot attend the Ijtima. Naturally his thoughts and his Duas will be there, during that time, when the Ijtima is taking place.

Or, if we consider another example: The wedding of a very close and beloved family member is taking place. The person really

wants to attend, but he becomes so ill that he cannot attend. Despite this, his thoughts and his Duas will surely be there.

**Now let us reflect and introspect: This great event of Hajj is taking place, and it takes place every year. Are our thoughts with the Hujjaaj? Do we make one Dua for the Haajis? Or do we only think of them if we have a family member there, who is performing Hajj?**

We should be thinking of them very often because millions from the Ummah have proceeded for Hajj, and they are also representing the entire Ummah in these blessed days and in that blessed land. If we are not making Dua for them and are not connected to the momentous occasion of Hajj, then this shows our poor affiliation to Islam and Dien. It shows a weakness in our Imaan.

**...The greatest commodity in our lives is our Islam.**

What a great assembly of Islam and yet we do not have any connection with Makkah Sharief and Madina Sharief!

Naturally, if we have this connection, then Dua will automatically be made for the Hujjaaj. This, in turn, shows the extent of our connection with our Marakiz<sup>7</sup>, and our Marakiz are Makkah Sharief and Madina Sharief.

**We learn from here, that if due to circumstance, we are unable to participate in a gathering of Dien, our thoughts, our Duas and our concern should be our humble way of participating.**

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<sup>7</sup> Marakiz : The plural of 'Markaz', meaning centre.

## THE FIRST TEN DAYS OF ZUL HIJJAH

SubhanAllah, how kind Allah Ta'ala is! He has granted us these ten days. And Allah Ta'ala loves to be worshipped more in these ten days of Zul Hijjah, than in other days.

It is mentioned in a Hadith that Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “***There are no days in which righteous deeds are more beloved to Allah than these ten days.***”

The people asked: “Not even Jihad for the sake of Allah?”

He said: “Not even Jihad for the sake of Allah, except in the case of a man who went out, giving himself and his wealth up for the cause (of Allah Ta'ala), and came back with nothing.”<sup>8</sup>

In Ramadaan, the rewards of our Ibaadaat are increased. And these ten days and nights of Zul Hijjah are so Mubarak and blessed to Allah Ta'ala that He takes an oath, showing us how **extremely great** these days and nights are:

وَالنَّجْرِنْ وَلَيَالٍ عَشْرِ

“BY THE DAWN AND [BY] TEN NIGHTS.”

[Surah Al-Fajr 89 : 1/2]

Allah Ta'ala only takes oaths of His great, great creations. ...We are only allowed to take an oath of Allah Ta'ala, not of anyone or anything else.

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<sup>8</sup> Sahih Bukhari

We need to ask ourselves: Do we even regard these days and nights as great days and great nights?

...Masha-Allah, many people regard Ramadaan as a great month and they give attention to the days and nights of Ramadaan.

Alhamdulillah, there are some friends, who called this morning and Alhamdulillah, they call every year and say: '*Mubarak days have arrived and we ask for Duas, in these blessed days.*'

Very sadly, for many of us – perhaps even for the majority of the Ummah - it means very little, or nothing. Neither do we give attention towards increasing our Ibaadaat, nor do we give cognisance to these days by making Dua or asking others for Dua.

Sadder still, is that we do not even consider abstaining from disobedience and sins, keeping in mind that these are great days and nights, and they must be respected and honoured.

Zul Hijjah arrives and there is no acknowledgement; yet let December arrive, and everyone knows it is December: The businessman from that angle, the holiday-maker from another angle, etc. However, we do not even know the days of Hajj and their importance. As a result, we do not have any connection with Makkah Sharief and with the Hujjaaj who are performing the rites of Hajj.

Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) informed us that Allah Ta'ala loves that His servants engage in Ibaadat in these days, and there are no other days that He loves more for His Ibaadat.

## IBAADAT DURING THESE TEN DAYS

Allah Ta'ala has reserved and preserved for the Believers – for us – great bounties.

Allah Ta'ala is “*Arhamur Raahimeen*” (The Most Merciful of the merciful). Allah Ta'ala's Mercy is wide-spread and far-reaching. Allah Ta'ala does not want that there should be any one deprived of His Mercy.

We know that the momentum is building up in Makkah Sharief: The crowds are increasing and all are engaged in reciting the Talbiyah: “*Labbayk Allahumma Labbayk*”.

Allah Ta'ala, in His endless Mercy, gave the entire Ummah, a resemblance to the Hujjaaj.

نیرے محبوب کے یا رب شبہت لیکے آیا ہوں  
حقیقت اسکو تو کردے میں صورت لیکے آیا ہوں

“*O Allah, I have come in the resemblance of Your Beloved* (صلی اللہ علیہ وسلم);  
*You make it a reality; I have brought his appearance.*”

Each one of us is given the opportunity to enjoy some similarity with the Hujjaaj.

Whilst we will not be engaged in the Talbiyah because the Talbiyah is exclusive for those in Ihraam, those performing Umrah or Hajj, but we have another form of Zikr that carries tremendous weight and draws great rewards in the Court of Allah Ta'ala. We have been directed to reading the third and the fourth Kalimas in these days.

Insha-Allah, if we occupy ourselves in this way, our hearts will also incline towards the Hujjaaj and the great event of Hajj unfolding in the sacred land of Makkatul Mukarramah. ...Very fortunate is that person, who may be here, in South Africa, but his heart is in Makkah Sharief and Madinah Sharieef.

Alhamdulillah, our beloved Nabi ﷺ even defined for us what the Ibaadat is of these ten days. We should express our gratitude on being blessed with these beautiful guidelines, on how to occupy ourselves.

Hadhrat Abdullah Ibn 'Umar رضي الله عنهما related that Rasulullah ﷺ said: "**No days are as weighty with Allah and so liked by Him for good deeds than the first ten days of Zul Hijjah. So on these days increasingly read: SubhanAllah, La ilaha illallaah, Alhamdulillah and Allahu Akbar.**"<sup>9</sup>

This is the best Tasbeeh, which was recited by all the Ambiyaan (عَلَيْهِمُ السَّلَام).

This does not mean that we read the third Kalimah as we used to recite the Kalimas when we were in class one and in Madrasah – reading at the top of our voices and not really knowing or understanding the meaning.

Now, we will read the third Kalimah and we will consider and ponder over its meaning.

One of the efforts of Tasawwuf, of the Khanqah, is: **That which we started with, we will end with.**

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<sup>9</sup> Musnad Ahmad

As little children, attending Madrasah, we read our third Kalimah like an empty capsule. Now, in the Khanqah, our capsule will be filled because we will consider the meaning of the Kalimah, and we will read it with great joy and relish. We will read it with appreciation and gratitude.

Allah Ta'ala, in His Infinite Kindness, has made His Zikr so easy on the tongues of this Ummah. It is for us to bring its reality into our hearts and lives.

...The last Hadith in Sahih Bukhari is: “(*There are) two words which are dear to the Beneficent (Allah Ta'ala) and very light (easy) for the tongue (to say), but very heavy in weight, in the balance. They are:*

سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ

“*Glorified is Allah, together with His praise.  
Glorified is Allah, The Great.”*

It is explained that we should not let these words be empty words. **These blessed words should be filled with Tauheed.**

So reading the third Kalimah a few times but with meaning and with Ikhlaas, will have great value.

To achieve the reality of the Kalimas, a person needs to be committed in his relationship with his Sheikh. There should be Muhabbat, Aqidat and Azmat. ...On this, the love of Allah Ta'ala and the Ma'rifat of Allah Ta'ala will fill the heart of the Saalik (Seeker).

Hadhrat Moulana Umar (رضي الله عنهما), from Palanpur, would say that if a person heard that the hydrogen bomb is extremely powerful and can kill thousands of people, and he walks around the city, saying: “*Hydrogen bomb, hydrogen bomb, hydrogen bomb...*”, it will have no effect and the word cannot harm anything or anyone – not even a fly.

...The word does not have the reality of a hydrogen bomb. However, take such a bomb and detonate it or release it – as is required – and then see the effects.

This is what a person will acquire from the company of the Sheikh, and it is where he will learn the reality of the Kalimas and draw their powerful results, Insha-Allah.

As mentioned, Nabi ﷺ said: “***There are no days in which righteous deeds are more beloved to Allah than these ten days.***”

The Sahabah (رضي الله عنهم) understood that Jihad was the greatest Ibaadat. So they asked: “***Not even Jihad for the sake of Allah?***”

He ﷺ said: “***Not even Jihad for the sake of Allah (Ta’ala), except in the case of a man who went out, giving himself and his wealth up for the cause (of Allah Ta’ala), and came back with nothing.***”

In other words, the person spends all of his wealth and gives his life – that is, he does not return. This person would then be better.

What favours upon weak ones like us! ...Whilst in our homes, we can get the great, great Thawaab of these days, which surpasses the

great, honourable Ibaadat of Jihad. ...And how easy the recitation of the third Kalimah!

In another Hadith, it is stated that Allah Ta'ala loves the third Kalimah. Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “*The most beloved words in the sight of Allah Ta'ala are four: SubhanAllah wal Hamdulillah wala ilaaha illallaahu wallaahu Akbar....*”<sup>10</sup>

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

*Glory is for Allah and all Praise is due to Allah, and there is none worthy of worship except Allah, and Allah is the greatest.*

Add sometimes:

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

*“There is no power and no strength except with Allah.”*

And:

لَا مُلْجَأً وَلَا مَنْجَأً مِنَ اللَّهِ إِلَّا إِلَيْهِ<sup>11</sup>

*“There is no place of refuge nor salvation from Allah, except by Him.”*

**These are great and praiseworthy deeds, despite being outwardly small.** Unfortunately, we do not have close association with Dien and we do not have appreciation for Dien. We only have the knowledge of Dien. As such, these words are hardly on our tongues.

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<sup>10</sup> Sahih Muslim, Hadith: 5566

<sup>11</sup> Al-Haakim / Al Baihaqy

Let us ask ourselves: During these days, how many of us have read the fourth Kalimah? How many times did we read the third Kalimah? ...And if we did read it, was it just for Thawaab? ...Is the reality of these Kalimas in us?

These simple actions are exceptionally weighty in rewards. We should not let the rewards be lost to us.

In addition, this is such an Ibaadat that will secure us Allah Ta'ala's love, Insha-Allah.

If we bring just the basics of Dien into our lives, then Wallaah, I assure you that Allah Ta'ala will bring the goodness of Dunya and Aakhirah into our lives.

Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “*On no days is the worship of Allah desired more than in the first ten days of Zul Hijjah. The fast of each of these days is equal to the fast of a whole year, and the Ibaadat (worship) of each of these nights is equal to the Ibaadat of Laylatul Qadr.*”<sup>12</sup>

Another important Ibaadat of these days is fasting. The value of fasting during these nine days is that for each day's fast, we secure the Thawaab of one year's fasts. SubhanAllah!

...If we keep the fasts of the first nine days, we will obtain the Thawaab of fasting for nine years. Allahu Akbar!

If we fast on the ninth of Zul Hijjah only, the sins of the past year and the sins of the future year will be forgiven.

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<sup>12</sup> Tirmidhi / Ibn Majah

Rasulullah ﷺ was asked about fasting on the Day of Arafah (the 9th of Zul Hijjah). He said: “***It atones for the sins of the previous year and of the coming year.***”<sup>13</sup>

So we should not let these great days pass by, without taking from them, the great rewards that come with Ibaadat. Everyone can gain and no one should be deprived of the virtues of these days.

Before all else, we need to establish the greatness and value of these days and nights in our minds and hearts.

The nights of these days are also very valuable as related in the Hadith: ***The Ibaadat (worship) of each of these nights is equal to the Ibaadat of Laylatul Qadr.***

In the month of Ramadaan, no one knows for sure which is Laylatul Qadr. It could be the twenty seventh, or the twenty fifth, or the twenty third night, or the remaining odd nights. **However, in these nights of Zul Hijjah, we get the rewards of Laylatul Qadr on each night that is spent in Ibaadat.**

Despite such great rewards being offered to us and so generously, how many of us make qadr? How many of us appreciate the value of each night?

In Ramadaan, we show our piety by asking the Sheikh and our Buzurgs which night Laylatul Qadr is. We want to know so that we can get the tremendous rewards as mentioned in the Ahadith – yet Laylatul Qadr is on no specific night. It has to be sought. ...In Zul Hijjah, we are informed that the Ibaadat of each of these nights is equal to the Ibaadat of Laylatul Qadr, but we do not appreciate.

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<sup>13</sup> Sahih Muslim

The basic Ibaadat of these nights, which Hadhrat Moulana Ashraf Ali Thanwi (رحمه اللہ علیہ) had written, and which many Mashaa`ik have also said, is: **Perform Esha with Jamaat and perform Fajr with Jamaat, and an entire night's Ibaadat will be recorded for the person.**

Rasulullah ﷺ said: “*He who attends Esha in congregation, is as if he has performed Salaat for half of the night; and he who attends Esha and Fajr prayers in congregation, is as if he has performed Salaat for the whole night.*”<sup>14</sup>

If a person wishes to engage in more, then the following is presented as a guideline:

Perform two Rakaats Salaatut Taubah, Salaatul Haajah, Salaatush-Shukr, perform Salaatut Tasbeeh, and other Nafl Salaah, engage in Tilawat of the Qur'aan Sharief, Istighfaar, Durood Sharief, Dua, etc.

Try to spend half an hour after the Esha Salaah, in Nafl Ibaadat; wake up a little earlier - for Sehri, as well as Tahajjud Salaah and Dua.

...Imam Shaafi' (رحمه اللہ علیہ) had said that every person should do some Amal, some deed, which only Allah Ta'ala knows about. There are so many opportunities presented to us where we can try and do something **exclusively** for Allah and Allah alone.

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<sup>14</sup> Tirmidhi

## THE BASICS OF DIEN IN OUR LIVES

Unfortunately, the basics of Islam do not even feature in our lives. We need to establish our Salaah, five times a day, with Jamaat. Thereafter, we need to give time to Tilawat of the Qur'aan Sharief, to reciting Yaseen Sharief. ...We should introspect and check if it is our practice to read Surah Yaseen daily – to read Durood Sharief and engage in Istighfaar every day.

Nabi ﷺ said: '*Glad tidings (Tuba) for the one who (on the Day of Judgment) finds an abundance of Istighfaar in his book of deeds.*'<sup>15</sup>

Very fortunate is the person whose record of deeds is filled with Taubah and Istighfaar.

Sadly, our condition is that we are occupied with sins. We are 'making' gunaahs. We have become huge factories of sins - with no effort made in the direction of Taubah.

We have accumulated debits in our account and are not building up any credit in our account. We are not making deposits of Istighfaar; we are just writing out large cheques of sins all the time. ...How long can that account be open? How long will the bank manager carry a person like that?

Very sadly, the basic aspects of the Dien are not found in our lives.

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<sup>15</sup> Sunan ibn Majah, Hadith: 3818

Hazrat Maulana Shah Muhammad Mazhar Saheb (دامت برکاتہم) said that it was not long in the Ummah that Salaam was made frequently. ...And what is Salaam?

It is peace, tranquillity, Salaamati, Aafiyat and Rahmat.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

Nabi (صلی اللہ علیہ وسلم) said: “*You will not enter paradise until you believe, and you will not believe until you love one another: 'Spread Salaam' (the greeting of peace) among you.*”<sup>16</sup>

In these times, we hardly hear the Salaam. We do not hear Salaam in our homes, amongst our family members. We, ourselves, do not enter our homes with Salaam – nor do we leave our homes with Salaam; whereas the Hadith directs us:

أَفْسُوا السَّلَامَ بَيْنَكُمْ

‘*Spread Salaam (the greeting of peace) among you.*’

Make Salaam a practice. Spread this Salaam in the Ummah. If Salaam is made, Salaamati will come.

This is such an important practice, with great blessings. Nabi (صلی اللہ علیہ وسلم) said: “*The person closest to Allah is the one who precedes others in greeting.*”<sup>17</sup>

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<sup>16</sup> Sahih Muslim

<sup>17</sup> Abu Dawood

Allah Ta'ala highlights as well as instructs us towards Salaam – making known to us, how valuable Salaam is :

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنفُسِكُمْ تَحْيَةً مِنْ عِنْدِ اللَّهِ مُبَرَّكَةً طَيِّبَةً ط

"....BUT WHEN YOU ENTER HOUSES, GREET ONE ANOTHER WITH A GREETING FROM ALLAH, BLESSED AND GOOD...."  
[Surah An-Nur 24 : 61]

It is mentioned in the Tafseer of قُلْ هُوَ اللَّهُ أَحَدٌ (Surah Al-Ikhlaas) that when a person enters his house, makes Salaam aloud (clearly and cheerfully), and then recites softly, to himself, Surah Al-Ikhlaas and in another Riwayat, Durood Sharief is also mentioned, Allah Ta'ala grants Barakah in that home.

A man once complained to Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about his poverty. Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to him: '*When you enter your home, if anyone is there or not, say Salaam, then send salutations upon me and recite 'Qul Huwallahu Ahad' (Surah Al-Ikhlaas) once*'.

The man did this and soon Allah Ta'ala blessed him with abundance in sustenance, so much so that he started assisting his neighbours and relatives.<sup>18</sup>

This is the Barakah of Salaam.

Over and above the Faraa'idh, which should already be established in our lives, if we practice on the basics – giving time to Tilawat of Qur'aan Shareef, to Istighfaar, Durood Sharief, Allah Ta'ala will give us Barakah.

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<sup>18</sup> Jalaal Afham pg. 222 and Ad-Du'a of Shaykh 'Abdullah Sirajud Din (Rahimahullah) pg. 230

## VISITING NABI ﷺ

Allah Ta'ala has established such a unique system, that people are continuously visiting Nabi ( ﷺ ), twenty four hours of every twenty four hours. And the same is found with Baitullah: People are continuously engaged in Tawaaf, twenty four hours.

Regarding those who visit Rasulullah ( ﷺ ), Rasulullah ( ﷺ ) said: “*He, who visits me, after I have left the world, is just like the person who visits me in my lifetime.*”<sup>19</sup>

“Hayaatun Nabi” is an accepted and established fact by the entire Ummah: Nabi ( ﷺ ) is alive in his Qabr and when we read Salaat 'alan Nabi, Nabi ( ﷺ ) hears our Salaam and he replies to our Salaam, personally.

There are some misguided people who do not accept this; who do not believe this. Some are even living in Madina Sharief and they are first hand witnesses to all the excavations and extensions of Masjidun Nabawi ( ﷺ ) and Jannatul Baqi. ...They see the photographs in the newspapers, of the bodies of many of the dead, when they are mistakenly exhumed during the excavations. These bodies are still intact, after so many years.

If the bodies of the Ummaties are preserved, then what to say about the Mubarak body of Nabi ( ﷺ )?

**One hundred percent, Nabi ( ﷺ ) is alive in his Qabr.**

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<sup>19</sup> Baihaqi in Shu'abul Imaan, Darqutni

Allah Ta’ala has arranged that every report of the condition of the Ummah is presented to Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Some misguided people say that we should only make the Niyyat or intention of visiting Masjidun Nabawi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). However, it is only correct that our foremost intention be to visit our Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ...What is the value of Madina Sharief?

اگر تو نہ ہوتا تو کچھ نہ ہوتا

The value of Madina Sharief is only due to Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

It is mentioned in a Hadith: “*Whoever comes as a visitor to me without anything else prompting him except to visit me, for him shall I surely be an intercessor.*”<sup>20</sup>

Imam Malik (رَحْمَةُ اللَّهِ عَلَيْهِ) had said that the sand touching the Kafan (shroud) of Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is more blessed than the Ka’bah Sharief and the Arsh of Allah Jalla Jalaaluhu! SubhanAllah.

How can people – how can anyone – deny this?

In fact, the people who are in charge of affairs have endorsed the inscription of the following verses on the Roudha-e-Mubarak:

يَا أَخْيَرِ مَنْ دُفِنَتْ بِالْقَاعِدَةِ

O You, the best, whose (blessed) body has been buried in this plain (sand)...

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<sup>20</sup> At Tabarani in Al Mu’jimul Kabeer vol 12 pg 291

فَطَابَ مِنْ طِينِهِنَّ الْقَسَاعُ وَالْأَكَمُ

Due to the fragrance of the blessed body of Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) –  
the surrounding sand (touching his kafan) and the hillocks  
have become fragrant.

These verses of poetry are written on the Roudha-e-Mubarak.

We stand just a few meters away from Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), on such blessed ground. What a place Allah Ta'ala has given us! Allahu Akbar!

It is only this Ummah that has been given this great honour. If any person wants to go for Hajj or Umrah, arrangements are made and the person reaches the Mubarak lands. If a person wants to visit Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), Allah Ta'ala has granted ease in the matter, and within a few hours, we can present ourselves at the Mubarak grave of Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

The Jews do not have this privilege. They do not even know where their Nabi is buried. The Christians believe their Nabi was crucified. The truth is that Hadhrat Eesa (عَلَيْهِ السَّلَامُ) was raised up to Allah Ta'ala and is in the heavens. Allah Ta'ala has kept him there, until an appointed time, when he will descend in this world, to be an Ummati of Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). However, the Christians cannot visit their Nabi either.

Allah Ta'ala has blessed us with this honour: With the necessary arrangements, in a short time, with one hundred percent conviction, just a short distance away, we are standing in front of our Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and it is like we have visited him in his lifetime. How appreciative we should be of this tremendous bounty!

...At this moment in time, thousands of visitors are present at the Roudha-e-Mubarak, conveying Salaam:

الصلوةُ وَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

***“Salaat and Salaam be upon you O Messenger of Allah.”***

Thousands are present and are reading, and what comfort and contentment people are finding by being at the Roudha-e-Mubarak. Those who say that the people are wasting their time and no one is buried there - <sup>21</sup> تَعُوذُ بِاللَّهِ مِنْ ذَلِكَ - are plain ignorant.

**Despite being in South Africa, our hearts must be connected to Madinah Sharief.**

### THE RESEMBLANCE OF A HAAJI

Allah Ta’ala has granted us some kind of resemblance to the Haaji – whereby we too, can have some kind of connection to the great Ibaadat that they have been chosen for.

Whilst we do not enter the state of Ihraam or recite the Talbiyah, it is meritorious (Mustahab) for the person who is going to be rendering the Ibaadah of Qurbani, not to cut his nails or remove any hair from his body, from the first day of Zul Hijjah until he carries out his Qurbani.

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<sup>21</sup> Na-uuzu Billahi min zaalik: We seek Allah's protection from that.

This has some resemblance to the Muhrim – the one who is in Ihraam: The Muhrim is prohibited from cutting his nails or removing any hair from his body while he is in the state of Ihraam. ...SubhanAllah, Allah Ta'ala, out of His Kindness, offers us these ‘A’maal’, these actions, that we may be connected to this great and honourable occasion of Hajj!

...Fortunate is that person who is in South Africa but his heart is in Makkah Sharief, his heart is in Madinah Sharief, and he is also making Dua for the Hujjaaj – by which, Insha-Allah, he too will secure some share in their Hajj.

It is mentioned in a Hadith: “**You will observe that the Believers are like the parts of the body in relation to each other, in matters of kindness, love and affection. When one part of the body is afflicted, the entire body becomes restless (and feels the pain).**”<sup>22</sup>

As an example: When a person gets cut or burnt, the message travels to the brain and the person feels pain. He may even cry or scream. Similarly, we should have concern and worry for the Ummah and the condition of the Ummah, at large.

Even though we will not be engaged in the Talbiyah, Allah Ta'ala has given us another resemblance with the Hujjaaj: From the ninth of Zul Hijjah, from Fajr Salaah until the Asr Salaah of the thirteenth of Zul Hijjah, for twenty three Salaah, we have to read:

الله أكْبَرُ    الله أكْبَرُ    لَا إِلَهَ إِلَّا اللهُ

وَالله أكْبَرُ    الله أكْبَرُ    وَالله الحَمْدُ

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<sup>22</sup> Sahih Bukhari

*“Allahu Akbar, Allahu Akbar, La-ilaaha Illallaah, Wallaahu Akbar,  
Allahu Akbar, Walillahil-hamd”*

**This is to be read after every Fardh Salaah, by males and by females, whether in congregation or reading Salaah alone.**

What is this Takbeer-e-Tashreeq?

It is what Hadhrat Ibraheem (عليه السلام) read on his way to slaughter his son. Allah Ta’ala enacted this entire scene for us, which had taken place in Mina, in that time.

SubhanAllah, Allah Ta’ala places on our tongues this same Takbeer, that we may remember the test of His Friend, Hadhrat Ibraheem (عليه السلام) – and in this beautiful way, Allah Ta’ala connects our hearts to that great occasion of sacrifice and to that Mubarak land, to kindle within our hearts, the spirit of sacrifice, love and sincerity – Insha-Allah.

### **THE SPIRIT OF HAJJ**

We should remember to make Dua for the Hujjaaj – for their safety throughout the journey, for acceptance of all the rites of Hajj, for ease in reaching Mina, Arafat, Muzdalifah, for them to fulfil their Qurbani and their Tawaaf; for Allah Ta’ala to bless them fully with the Barakah, the blessings and goodness of every act that they have to undertake for Hajj, and that they return from there as Hujjaaj, in the true sense of the word.

We should also make Dua that whichever airport they will have to pass through, whichever aeroplane they will fly in, whichever land

or place they may travel through, Allah Ta'ala makes that a means of Hidayat for all.

**...Really, if we make an effort on our Hajj and the Hujjaaj returning from Hajj, the great and immense Barakah of Baitullah, of Madinah Sharief, and other Mubarak places, is sufficient to spread Islam in the world.**

However, if we only went for shopping and for the food - and we are not concerned with the type of food that we are eating; if we only went to enjoy the hotel service and to catch up on sleep, then we have not become Haajis, in the true sense. How then will Hidayat spread?

It is for this reason that we need to connect with the Ahlullah, the Mashaa'ik, and with the effort of the Khanqah, and make our Islaah.

There is an incident that has been related of some mureeds of a certain Buzurg. They were proceeding for Nafl Hajj. The Buzurg asked them: “*Where are you going?*”

They said: “*To perform Hajj.*”

He asked them: “*Do you know the Owner of the House that you are going to?*”

They replied: “No.”

He told them to stay with him for one year, and he will introduce them to Allah Ta'ala and when they gain the Ma'rifat (recognition) of Allah Ta'ala, then their Hajj will be Hajj.

**When a person learns how to recognise Allah Ta'ala, with his heart, mind, body and soul, he will then perceive the greatness**

**of Allah Ta'ala and he will recognize Allah Ta'ala in everything, in and around him.**

When he is making Tawaaf, it will not just be walking around a small structure. It will be - so to say - making Tawaaf around Allah Ta'ala, asking of Him.

Take the example of a little child who wants something desperately. The child cries and cries and runs around his mother, asking and begging - for a sweet or whatever else it may be. When she turns the one way, he follows her, and when she turns the other way, he follows her, and he continues pleading until she gives him what he wants.

If a person will make Tawaaf in this manner, imploring, pleading and beseeching of Allah Ta'ala, then surely that Tawaaf cannot be compared to one, where the heart and mind are distracted or are absent, or where the heart and mind are in the bazaars and shopping places, in business, or worse, occupied with an illicit beloved or with other sins.

...Our Ustaad, Hafez Abdur Rahmaan Saheb (رحمه الله عليه) used to say that when we go shopping, we make a shopping list for our groceries, etc. so that we do not forget any item or items, when at the supermarket or shop. In the same way, we should make a Dua list: **When we go for Hajj, all our Duas and needs should be listed, that we may ask of Allah Ta'ala without forgetting anything.**

Ulama have written that when a person leaves Arafat, the thought should not enter his heart that he forgot to make a certain Dua. A **person should complete his Hajj, knowing that he had asked and had asked and had asked - for everything!**

**We should make Dua for ourselves, our progeny and the entire Ummah, because Allah Ta'ala has given us these Mubarak places and this great occasion for Dua.**

### **REFLECTING ON ONE'S OWN CONNECTION**

Let us reflect and see if this great occasion has had some effect on our hearts or not, or has our battery become so flat that it just does not work.

...Insha-Allah, if there is a slight spark within us, then through these Mubarak days, we will recharge our batteries.

A Mumin's preparation is for the Aakhirah. Allah Ta'ala has given us these opportunities, year in and year out, but sadly we do not regard these days as important. ...Sometimes, we fool ourselves with our titles and beards and Kurtas – because in that, is some sign of piety and people regard us as very pious.

We may have these titles of Moulana, Mufti, Hafez, Qari, Haaji Saheb, etc. but we all know what is in our hearts. We have become indifferent and unresponsive to these beautiful opportunities. Like 'zombies', we go through the paces of what is necessary, but do not have the spirit and enthusiasm of the Lovers of Allah Ta'ala. We sometimes do not even notice that these great and wonderful occasions have reached us.

**Let us check for ourselves: What is the condition of our hearts?**

Allah Ta'ala says:

وَحُصِّلَ مَا فِي الصُّدُورِ

**“AND ALL THAT IS CONTAINED IN THE HEARTS WILL BE EXPOSED.”**

[Surah Al-‘Aadiyat 100 : 10]

...What is in the heart is what will be made known.

Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “*Verily Allah does not look towards your physical appearances, or towards your riches; but He sees (the sincerity of) your hearts and (the nature of) your deeds.*”<sup>23</sup>

Allah Ta’ala does not look at a person’s outward condition. Allah Ta’ala looks at the heart and looks at the actions carried out.

There are some people who have mentioned, in their correspondence, that in their Salaah, they entertain the filthiest thoughts – yet on the outside, they present a picture of piety and want to be seen as pious.

...We sometimes want to hoodwink the Sheikh.

A person told Hadhrat Moulana Hakeem Muhammad Akhtar Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ) that he did a certain deed, which saved him from a very major sin. However, in saying so, Hadhrat understood that he wanted to also show his piety and abstinence.

To make the person’s Islaah, Hadhrat said: “*You are speaking of only one deed that you carried out to avoid a sin. What of all the other sins, which you are still caught up in and are not making Islaah of?*”

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<sup>23</sup> Sahih Muslim

As an example: A person goes to the doctor and tells him: “*My health is very good. I’m fit and strong. I don’t have any aches or pains.*”

The doctor will ask him: “*Then why have you come to see me?*”

We only go to a doctor when we are sick, when have a problem.

Similarly, we go to our Mashaa’ik. They are our spiritual doctors. ...However, we do not inform them about our spiritual ailments. We don’t tell them about the different sins, which we find difficult to give up, and the problems we find ourselves in, due to our sins – so that we can take their direction and guidance and get out of those evils. We only tell them of how pious we are.

**If we really want to benefit from our Mashaa’ik, we will have to ask them for the cures and remedies for our weaknesses and sins.**

Of course, going to the Mashaa’ik has no resemblance and similarity to how people go to their priests and make confessions, by listing every sin committed, and the priest then ordains the person’s forgiveness, which is considered sufficient for their salvation and entry into Jannah. Others believe that they confess their sins to Jesus Christ and he will forgive them. تَغُؤُذُ بِاللّٰهِ مِنْ ذٰلِكَ

The mureed does not go to confess every sin and misdeed and gain forgiveness of the Sheikh. The Sheikh is not Allah Ta’ala. **The mureed repents to Allah Ta’ala and seeks Allah Ta’ala’s forgiveness. And Allah Ta’ala is Most Forgiving.**

...The mureed goes to seek guidance and direction from the Sheikh, on how to give up those sins he finds difficulty in giving up, or how to fulfil his Taubah – whether it relates to Allah Ta’ala or people,

and how to purify his heart and reform his soul, from whatever weaknesses there are.

**Unfortunately, we do not make any effort to sort ourselves out, by seeking the Sheikh's advice or help. We are not angels. We are human beings and we have faults, and we need guidance, direction and assistance.**

If there is sincerity and commitment, and we make a genuine effort towards our reformation, we will, Insha-Allah, find great improvement and progress:

*'My journey has become easy;  
Even the winds have changed direction.  
...When your hands came into my hands,  
Even the lamps of the road lit up.'*

A person who corrects himself and then goes for Hajj will draw and imbibe great spiritual benefits.

### **THE PRACTICE OF QURBANI**

The days of Eid arrive and the great Ibaadat of Qurbani is carried out.

Qurbani is not a Gujerati word. It is an Arabic word. It is found in different places in the Qur'aan Sharief. Allah Ta'ala has used this word 'Qurbaan'. What is this Qurbaan?

**It is that sacrifice we give that takes us to Allah Ta'ala, by leaps and bounds. It is closeness to Allah Ta'ala.**

To slaughter an animal is very different from Qurbani – as different as when a person stays hungry and another keeps Roza (fasts).

In Ramadaan, many of us only stay hungry. Sometimes a person thinks he is keeping a fast but he speaks lies, he backbites, he does not control his gaze, and passes the time in *ghaflat* (negligence). **The fast is just in form, not in spirit.**

Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, in this regard: “**Many people who fast get nothing from their fast except hunger and thirst, and many people who pray at night get nothing from it except wakefulness.**”<sup>24</sup>

...In other words, that kind of fast is not really a fast.

It is mentioned in another Hadith that Allah Ta’ala is not in need of a person staying hungry.

Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said: “**If a person does not avoid false talk and false conduct during Siyam (fasting), then Allah does not care if he abstains from food and drink.**”<sup>25</sup>

Similarly, there is a great difference in performing Salaah and doing some kind of exercise.

And there is a great difference in Qurbani and just slaughtering an animal.

Many of us slaughter and then weigh the animal to see how much we will get from it. We store it in our deep freezers for a whole year. We actually slaughtered an animal for our own use.

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<sup>24</sup> Darimi

<sup>25</sup> Sahih Bukhari and Sahih Muslim

Allah Ta'ala looks at the spirit of that Qurbani:

لَنْ يَنَالَ اللَّهُ لَحْوُهُمَا وَلَا دِمَاؤُهُمَا وَلِكِنْ يَنَالُهُمُ اللَّئُوْعَ مِنْكُمْ طَكَذِيلَكَ سَخَرَهُمَا لَكُمْ  
إِنْ كَبَرُوا اللَّهُ عَلَىٰ مَا هَدِلْكُمْ طَوَّبَهُمُ الْمُحْسِنُونَ ۝

“THEIR MEAT WILL NOT REACH ALLAH, NOR WILL THEIR BLOOD, BUT  
WHAT REACHES HIM IS PIETY FROM YOU. THUS HAVE WE SUBJECTED  
THEM TO YOU THAT YOU MAY GLORIFY ALLAH FOR THAT [TO] WHICH HE  
HAS GUIDED YOU; AND GIVE GOOD TIDINGS TO THE DOERS OF GOOD.”

[SURAH AL-HAJJ 22: 37]

Allah Ta'ala wants Taqwa from us.

We have to bring this Qurbani to life. We have to bring the spirit and reality into our Qurbani.

To revive the spirit of Qurbani within us, we have to learn the history of Qurbani.

Briefly, Qurbani is a practice from the time of Hazrat Aadam (عليه السلام) and was in the Shari'ah of every Nabi thereafter. However, the Qurbani that is known to us is the Qurbani of Sayyidina Ibraheem (عليه السلام).

The Sahabah (رضي الله عنهم) asked Nabi (صلى الله عليه وسلم): “O Rasulullah (صلى الله عليه وسلم), what is Qurbani?”

He replied: “It is the Sunnah of your father, Ibraheem (صلى الله عليه وسلم).”

They asked: “What benefit do we derive from it?”

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) answered: “A reward for every hair (of the sacrificed animal).”

“And (what reward is there for animals with) wool, O Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?” they asked.

“A reward”, he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “for every fibre of the wool.”<sup>26</sup>

During the Hajjatul Wadaa’, Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) slaughtered one hundred camels, of which, **sixty three camels**, were slaughtered with his own Mubarak hands. Thirty seven camels were given to Hadhrat ‘Ali (رضي الله عنه) to slaughter.

When Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was on Safr and the days of Qurbani commenced, then although it is not Waajib (obligatory) upon a traveller to offer Qurbani, Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) would carry out the Qurbani.

When Nabi (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was in Madinah Sharief, then as soon as the Khutbah of the Eid Salaah was completed, he would immediately proceed to slaughter his animal. He **attached so much of importance to Qurbani and never missed it.**

Such an important Sunnah, but we cannot even even slaughter one goat for Qurbani.

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<sup>26</sup> Ibn Majah

## THE IMAAN AND TAWAKKUL OF HADHRAT IBRAHEEM (عليه السلام)

Hadhrat Ibraheem (عليه السلام) was born in Iraq and he grew up there. His family members were idol worshippers. Allah Ta'ala commanded him to call his people to Tauheed (The Oneness of Allah Ta'ala). However, they did not listen.

...It is mentioned that Hadhrat Ibraheem (عليه السلام) had spoken an apparent lie thrice. This is termed as *Tauriyah* in Shari'ah and is allowed, **based on circumstance**. Two are mentioned in the Qur'aan Sharieef and one is mentioned in the Ahadith.

The first incident is when the people of Hadhrat Ibraheem (عليه السلام) went out to celebrate their festival. They passed by him and asked: "O Ibraheem, are you not coming with us?"

Hadhrat Ibraheem (عليه السلام) responded:

○ فَقَالَ إِنِّي سَقِيرٌ

“AND HE SAID: VERILY, I AM SICK.”

[Surah As-Saffaat 37 : 89]

...Meaning that he was sick of their idol worship.

The second incident relates to the occasion when Hadhrat Ibraheem (عليه السلام) went to the temple of his people, while they attended the great festival. Taking his axe, he smashed all the idols there, except for the biggest one. After destroying the idols, he hung the axe on the shoulder of that idol and he left.

When the people returned, they were greatly angered upon seeing the destruction of their idols, and they asked Hadhrat Ibraheem (عليه السلام): “Who has done this to our idols, O Ibraheem?”

He replied: “Why do you not ask the chief (of the idols) who is standing safe. Perhaps he has done it - that is, if your idol god can speak. Ask him as to who broke them.”

He wanted to prove to them that their idols were useless and could not even help themselves. How could they help others?

The third incident is mentioned in the Ahadith: Hadhrat Ibraheem (عليه السلام) travelled with his wife, Sarah, through the land of an oppressive king. That king had a filthy practice of sharing the wife of every person.

When questioned by the tyrant king, Hadhrat Ibraheem (عليه السلام) responded that Sarah was his sister – since the king would take possession of her, if he knew that Sarah was his wife. By saying that Sarah was his sister, he was alluding to her being his sister in Imaan.

...Naturally a person would not want anyone to interfere with his wife, and would protect her.

The first two apparent lies were for Allah Ta’ala and the third was for Allah Ta’ala and himself, since it related to him and his wife. This incident was not mentioned in the Qur'aan Sharieef.

Hadhrat Abu Hurairah (رضي الله عنه) had also narrated these three incidents and mentioned that the first two were for the sake of Allah Ta'ala.

The father of Hadhrat Ibraheem (عليه السلام) used to carve idols. He and the people became very angry with Hadhrat Ibraheem (عليه السلام) for breaking their idols. They built a very huge, fierce and raging fire – such a fire that no one could even go near to it.

When Hadhrat Ibraheem (عليه السلام) was being catapulted into the fire, the two angels, Hadhrat Jibra'eel (عليه السلام) and Hadhrat Mika'eel (عليه السلام) asked Allah Ta'ala for permission to assist Hadhrat Ibraheem (عليه السلام) - Khaleelullah, the friend of Allah Ta'ala. They expressed their concern.

Allah Ta'ala granted them permission to go and assist him. At this very critical moment, Hadhrat Ibraheem (عليه السلام) asked them: "Did Allah Ta'ala send you?"

They said: "No, we asked Allah Ta'ala for permission and came on our own."

Hadhrat Ibraheem (عليه السلام) responded: "*In that case, I do not need your help. Allah Ta'ala knows my condition and He has knowledge of everything.*"

This was the level of Hadhrat Ibraheem's (عليه السلام) Imaan. ...What is the level of our Imaan? At this moment in time, we are aware of what the Ummah, at large, is going through. ...Whether it is in Syria, Egypt, Burma, Palestine, the Central African Republic, or anywhere else in the world, our hearts bleed for them.

However, Allah Ta'ala's system is:

حَتَّىٰ إِذَا اسْتَيْقَنَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرًا لَا فَتْحٌ يَجِدُ مَنْ شَاءَ ط

وَلَا يُرِدُ بِأَسْنَانِ الْقَوْمِ الْمُجْرِمِينَ ۝

“[THEY CONTINUED] UNTIL, WHEN THE MESSENGERS DESPAIRED AND  
WERE CERTAIN THAT THEY HAD BEEN DENIED, THERE CAME TO THEM OUR  
VICTORY, AND WHOEVER WE WILLED WAS SAVED. AND OUR PUNISHMENT  
CANNOT BE REPELLED FROM THE PEOPLE WHO ARE CRIMINALS.”

[Surah Yusuf 12 : 110]

And Allah Ta'ala also says:

أَمْ حَسِبُّهُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثْلُ الدِّينِ حَلَوْا مِنْ قَبْلِكُمْ ط  
مَسَّتْهُمُ الْبُلْسَاءُ وَالضَّرَاءُ وَرُزِّلُوا حَتَّىٰ يَقُولُ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَثْلِي نَصْرُ اللَّهِ ط  
أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ۝

“OR DO YOU THINK THAT YOU WILL ENTER PARADISE WHILE SUCH [TRIAL]  
HAS NOT YET COME TO YOU AS CAME TO THOSE WHO PASSED ON BEFORE  
YOU? THEY WERE TOUCHED BY POVERTY AND HARSHSHIP AND WERE  
SHAKEN UNTIL [EVEN THEIR] MESSENGER AND THOSE WHO BELIEVED WITH  
HIM SAID: ‘WHEN WILL THE HELP OF ALLAH COME?’ UNQUESTIONABLY,  
THE HELP OF ALLAH IS NEAR.”

[Surah Al-Baqarah 2 : 214]

The Messengers of Allah Ta'ala were blessed with a very high level of Imaan. If not, they would also get depressed.

ط ...When is Allah Ta'ala's help going to come to us?  
مَثْلِي نَصْرُ اللَّهِ

Sometimes we find that Allah Ta'ala's help comes at a split moment. If Allah Ta'ala made Namrud's fire, a garden, before Hadhrat Ibraheem (عليه السلام) was thrown into it, then Namrud would have jumped into it himself.

When did Allah Ta'ala make it a garden? When His Friend, Ibraheem (عليه السلام), was just about to touch the fire - at that split moment, at that time, Allah Ta'ala showed His Qudrat (Power).

Allah Ta'ala commanded the fire:

قُلْنَا لِيَتَأْرِّخُ كُوْنِي بَزْدًا وَسَلَّمًا عَلَىٰ إِبْرَاهِيمَ

**“WE SAID, ‘O FIRE ! BE YOU COOL, AND (A MEANS OF) SAFETY FOR IBRAHEEM.”**

[Surah Al- Ambiyya 21 : 68 / 69]

SubhanAllah. ...Not cold, like a freezer, but cool and comfortable for Hadhrat Ibraheem (عليه السلام). The Kuffaar then saw that Hadhrat Ibraheem (عليه السلام) was enjoying this garden, in the fire. Allahu Akbar!

It has been related that Hadhrat Ibraheem (عليه السلام) was cast into the fire for forty or fifty days. Hadhrat Ibraheem (عليه السلام) said: '***The days spent in the fire were the best days of my life. I wish that my entire life was like those days spent in the fire.***'<sup>27</sup>

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<sup>27</sup> Tafsir At Tabari, Tafsir Ibn Abi Hatim, Qurtubi, Tafsir Ibn Kathir, Ad Durrul Manthur, Surah 21 Verse 69

The lesson we learn from here is to never lose trust in the Qudrat of Allah Ta'ala, no matter what happens. Allah Ta'ala is aware of our condition and He will send His help.

We also learn that Hidayat is not necessarily in miracles: The non-believers saw this miracle but they did not bring Imaan.

Thereafter, when Hadhrat Ibraheem (عليه السلام) came out from the fire, he said:

وَقَالَ إِنِّي ذَاهِبٌ إِلَى رَبِّي سَيَهْدِنِينَ ۝

**“AND HE SAID: “I AM GOING TO MY LORD. HE WILL SHOW ME THE WAY.”**

[Surah As-Saffaat 37 : 99]

This statement expressed his intention to make Hijrah. He left Iraq and migrated to Can'aan, which is known as Palestine. Allah Ta'ala describes this land as:

الَّذِي بَرَكْنَا حَوْلَهُ

**“...WHOSE SURROUNDINGS WE HAVE BLESSED..”**

[Surah Al-Isra 17 : 1]

Allah Ta'ala has blessed this entire land.

Subsequently, Allah Ta'ala blessed Hadhrat Ibraheem (عليه السلام) with a son, Isma'eel (عليه السلام), and instructed him to leave this land of milk and honey; this land of Shaam – which includes Syria, Jordan Palestine, and which is full of Barakah. ...And Allah Ta'ala's blessings will continue to descend on these areas until Qiyaamah.

Allah Ta’ala instructed Hadhrat Ibraheem (عليه السلام) to leave this blessed land and proceed to the barren, desert land of Makkah Sharief.

Makkatul Mukarramah was such a place, that an Urdu poet encapsulates the conditions of the place, at that time, as:

جہاں خوف بھی اپنا قدم رکھنے سے ڈرتی تھی

**“Fear was also afraid of this place.”**

Fear is a condition that enters us, but here, fear itself was afraid of this place. This is to describe how barren and unfamiliar and unknown the place was. ...There was absolutely nothing there - not even a blade of grass.

### **THE HELP OF ALLAH TA’ALA IS WITH THE OBEDIENT**

Hadhrat Ibraheem (عليه السلام) proceeded to the barren land of Makkah Sharief with his wife, Hadhrat Hajra (عليها السلام), and their baby, Hadhrat Isma’eel (عليه السلام). On arrival, Allah Ta’ala commanded Hadhrat Ibraheem (عليه السلام) to leave his family and return to Palestine.

There was immediate obedience and submission. Without hesitation, he began to walk away. His wife, Hadhrat Hajra (عليها السلام), was shocked and surprised that her husband was leaving her there, without any provisions.

...When there is Islam and there is Imaan, the love found between a husband and wife is unique.

She asked him in a beautiful manner: “O my master, where are you going?”

He did not reply. He continued walking in obedience to the command of Allah Ta’ala; not wanting to delay in fulfilling the command of Allah Ta’ala.

She asked him: “Did Allah Ta’ala command you?”

He replied: “Yes, this is a command of Allah Ta’ala.”

She then responded: “In that case, Allah Ta’ala will never destroy us.”

SubhanAllah! SubhanAllah! Her Imaan was so firm and so certain, that she immediately accepted this command of Allah Ta’ala.

Hadhrat Ibraheem (عليه السلام) continued walking and after sometime he stopped and made Dua, requesting Allah Ta’ala to provide them with fruit and send some people to them:

رَبَّنَا إِلَيْكَ أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ لَا رَبَّنَا لِيُقْبِلُوا الصَّلَاةُ  
فَاجْعَلْ أَفْيَدَةً مِنَ النَّاسِ تَهْوِيَ إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الشَّمْرَاتِ لَعَلَّهُمْ يَشْكُرُونَ

“O OUR LORD! I HAVE MADE SOME OF MY OFFSPRING TO DWELL IN AN UNCULTIVABLE VALLEY BY YOUR SACRED HOUSE IN ORDER THAT THEY MAY PERFORM AS-SALAAH. SO FILL SOME HEARTS AMONG MEN WITH LOVE TOWARDS THEM, AND (O ALLAH) PROVIDE THEM WITH FRUITS SO THAT THEY MAY GIVE THANKS.”

[Surah Ibraheem 14 : 37]

If Hadhrat Ibraheem (عليه السلام) had made Dua that everyone comes to Makkah Sharief, there would have been a problem, so he made Dua that a fraction of people come.

**We learn another great lesson: That in fulfilling the Commands of Allah Ta'ala, Allah Ta'ala will never destroy us.**

...Our condition is that we break the laws of Allah Ta'ala so often. Take the typical example of our cell-phones: We have profile pictures of our wives, of other women, or other people; we have musical ringtones and we do not even consider switching off the phone when entering the Masjid, and sometimes in the middle of Salaah, there is Hindi music or English music that starts playing -

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِحُونَ<sup>28</sup>

We do not keep the Sunnah length beard – which is Waajib (compulsory); we do not keep our pants above our ankles... We just don't identify with the Sunnah. ...We are disobeying Allah Ta'ala's commands wholesale. How will Allah Ta'ala's help come to us?

**We should bring these very important teachings into our lives and take lesson from Hadhrat Ibraheem (عليه السلام): He obeyed Allah Ta'ala's Command and Allah Ta'ala took care of his family. Added to this, Allah Ta'ala kept their noble lives as an example for all of mankind – and honoured Hadhrat Ibraheem (عليه السلام) and his family until Qiyamah.**

**Of course, this example should not be misconstrued and taken as proof to leave the wife and children, without any provision**

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<sup>28</sup> *Inna Lillahi wa-inna ilayhi ra-ji'oon* : To Allah we belong and to Him is our return.

and care, without any pre-arrangements and support, and go out in the path of Allah Ta'ala or go to the Khanqah. This was a test for Allah Ta'ala's Nabi and not a general rule for people to do the same, without the necessary arrangements, provisions, etc.

**Hadhrat Ibraheem** (عليه السلام) was a Nabi. Allah Ta'ala's Wahi (revelation) came to him. No Wahi comes to us! His wife also had full yaqeen on the Wahi of Allah Ta'ala!

When the Hujjaaj run between Safa and Marwa, they are emulating Hadhrat Hajra (عليها السلام), who, in her desperate plight, ran between Safa and Marwa, in search of water. ...We drink Zam Zam – but where did Zam Zam flow from?

The water of Zam Zam came forth at the heel of Hadhrat Isma'eel (عليه السلام), who, in his restlessness and thirst, kicked his feet in the ground. Allah Ta'ala brought the spring of Zam Zam into existence at the heel of Hadhrat Isma'eel (عليه السلام).

The meaning of Zam Zam is: "Stop! Stop!"

If Hadhrat Hajra (عليها السلام) had not said: "Zam Zam", this water would have continued flowing on the earth.

Nabi (صلی اللہ علیہ وسلم) said: "May Allah bestow mercy on the mother of Isma'eel! Had she let the Zam-Zam flow without trying to control it, or had she not scooped from that water to fill her water skin, Zam Zam would have been a stream flowing on the surface of the earth."<sup>29</sup>

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<sup>29</sup> Sahih Bukhari

Today, we find the water of Zam Zam is distributed to the corners of the earth. Millions of litres are being consumed by the Hujjaaj and millions of litres are taken by the Hujjaaj, back to their countries, when they leave Makkah Sharief. Millions of litres are transported to Madina Sharief, for the visitors who are there. Allahu Akbar! Allah Ta'ala has established such a system!

**This is that Zam Zam, the Barakah of which we will get when we are obedient to Allah Ta'ala. Allah Ta'ala will grant us Barakah unlimited.**

A poet says:

*“My lap is so small and limited;  
Your gifts are so great and unlimited.”*

### THE SPIRIT OF QURBANI

Qurbani is not about arguing with people over the price of an animal, then slaughtering one, or sending the money away to a poor country and saying: “*My Qurbani is done.*”

What kind of Qurbani is that?

If, due to circumstance, a person requests someone to perform Hajj-e-Badal on his behalf, every Mufti will say that his Hajj is complete. However, will the person know, himself, of the experience of Tawaaf, Sa'ee, of being present in Mina, Arafat, Muzdalifah? ...No.

He will not know the taste of the experience of Hajj or the enjoyment, standing at the Roudha-e-Mubarak and sending Salaat and Salaam to Nabi ﷺ.

Another example, from a worldly view: If a person owns a timeshare and he sends his family to enjoy the comforts and facilities of the timeshare, but does not go himself, then they will enjoy the beautiful scenery, the beach, the fresh air, etc. and the timeshare will be used, but he, the owner, will not get the benefit of it.

Similarly, we have to be involved with Qurbani, and carry it out properly, in order to draw the full benefits. Otherwise, just sitting in a comfortable air-conditioned office and writing a cheque for one's Qurbani is depriving oneself of the great benefits.

### **This is not Qurbani.**

After nine years, Hadhrat Ibraheem (عليه السلام) was commanded by Allah Ta'ala to visit his wife and son. Thereafter, Allah Ta'ala instructed Hadhrat Ibraheem (عليه السلام) to slaughter his son. The father then conveyed the Command of Allah Ta'ala to Hadhrat Isma'eel (عليه السلام):

قَالَ يَسْأَئِلُ إِنِّي أَرَى فِي الْمَنَامِ إِنِّي أَذْبَحُكَ فَانْظُرْ مَاذَا تَرَى ط

**“...HE SAID: ‘O MY SON! I SEE IN A VISION THAT I OFFER YOU IN  
SACRIFICE: NOW SEE, WHAT IS YOUR VIEW?...”**

[SURAH AS- SAFFAAT 37:102]

Hadhrat Ibraheem (عليه السلام) was not making Mashwara with his son. He was testing his son, to gauge the level of his Imaan, the degree of his submission, and to see the fruit of his mother's Ta'leem and Tarbiyyah.

Dr Iqbal, the famous poet, said:

**“Was it the blood of the father or was it the milk of the mother which made him give such an answer!”**

It was really both.

What answer did Hadhrat Isma`eel (عليه السلام) give to his father?

فَالْيَأْبِتُ افْعَلُ مَا تُؤْمِنُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ۝

**“(THE SON) SAID : ‘O MY FATHER! DO AS YOU ARE COMMANDED: YOU WILL FIND ME, IF ALLAH SO WILLS, PRACTISING PATIENCE AND CONSTANCY.’”**

[Surah As-Saffaat 37 : 102]

From this we learn how important the upbringing of children is! We need to give our children the proper Islamic education, nurturing and training, to be good, sincere, devoted Muslims!

Take a lesson from Hadhrat Hajra (عليها السلام). She is a role model for all mothers. She brought up her son so beautifully; nurturing obedience and submission to Allah Ta’ala, that he could present such an answer. Allahu Akbar!

...Today, the mother tells her son or daughter: “*When your child is born, I don’t want all this nonsense of the child wearing kurta, dress and pants and scarf!*” تَعْوِذُ بِاللَّهِ مِنْ ذَلِكَ

Recently, one Muslim girl told her father that she will have her Nikah in the Masjid, but she also wants the vows that the Christians have in their weddings. ...Where is our Imaan? What is the state of our Imaan?

The father and son left to carry out the command of Allah Ta'ala. Shaytaan approached Hadhrat Hajra (عليها السلام) and asked her: “Do you know where your son is gone?”

She replied: “He is gone to fetch firewood with his father.”

Shaytaan replied: “No! His father has taken him, to slaughter him.”

She responded: “Have you ever heard of a father slaughtering his son?”

Shaytaan answered: “He has been commanded by Allah Ta'ala to slaughter your son.”

She replied: “If Allah Ta'ala has commanded it, then it must be done.”  
SubhanAllah! What Imaan they had!

...How far we are from the reality. How sad that we do not even keep a proper beard; we do not get up for Fajr Salaah.... We still have to make an effort on our Imaan. We have to bring the reality and spirit of Imaan into us.

We are encouraged to make the Zikr of لَا إِلَهَ إِلَّا اللَّهُ

تیر سے سوا موجود حقیقی کوئی نہیں بے کوئی نہیں

...Only You, O Allah, and Your Command.

With لَا إِلَهَ - I am taking all the filth and dirt out from my heart.

And with لَا إِلَهَ

تو بی تو بی تو بی تو

I am putting only You, O Allah Ta'ala, into my heart.

Doing this continuously, under the guidance of a Sheikh and a person will experience the great benefits.

Today, despite being in the midst of Fitnah, many young boys and girls, business people and others, have built up their Imaan, through the guidance of a Sheikh, and Masha-Allah, they are being protected by Allah Ta'ala in this environment of Fitnah, because they have connected themselves to Allah Ta'ala.

To get the reality of Qurbani, we also need to connect with a Sheikh. If we do so, we won't just be slaughtering an animal, we will be making Qurbani.

Then shaytaan went to Hadhrat Ibraheem (عليه السلام). He asked him: “Where are you going?”

He said: “I am going to slaughter my son.”

Shaytaan asked: “Can a father slaughter his son?”

Hadhrat Ibraheem (عليه السلام) responded: “Allah Ta'ala has commanded me.”

When they reached Jamaratul Aqabah, shaytaan blocked their way. The angel, who was with Hadhrat Ibraheem (عليه السلام), instructed him to throw seven stones at shaytaan.

Shaytaan then blocked his way at Jamaratul Wusta. Again Hadhrat Ibraheem (عليه السلام) threw seven stones.

Once more, shaytaan blocked his way at Jamaratul Ula<sup>30</sup>. Hadhrat Ibraheem (عليه السلام) pelted shaytaan with seven stones and defeated shaytaan.

...The pelting of the shaytaan that we carry out in Mina, during the days of Hajj, is the Sunnah of Hadhrat Ibraheem (عليه السلام).

Hadhrat Ibraheem (عليه السلام) was ready to slaughter his son, Hadhrat Isma'eel (عليه السلام).

The son said to his father: “O my father, perhaps your love for me will overcome you, so blindfold me, so our eyes do not meet, and make the knife very sharp, so the work can be done very quickly. And O my father, you did not bring any kafan for me, so after you slaughter me, you are going to need something to bury me in. Remove my kurta and use it for my kafan.”

This Qurbani was taking place: The father, Hadhrat Ibraheem (عليه السلام) is a Nabi – and Allah Ta'ala gave every Nabi the minimum strength of one hundred men.

Allah Ta'ala made the body of every Nabi, very soft, very delicate and very tender, and the son, Hadhrat Isma'eel (عليه السلام), who was nine years old, was also destined to be a Nabi and was made of this very delicate fibre.

The father, a Nabi, with the strength of one hundred men, with a sharp knife, at the delicate throat of his son, who was destined to

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<sup>30</sup> Jamaratul Aqabah / Jamaratul Wusta / Jamaratul Ula: Three Pillars located in Mina, symbolising shaytaan. These are the places where shaytaan tried to prevent Hadhrat Ibraheem (عليه السلام) from fulfilling the Command of Allah Ta'ala, to slaughter his son.

be a Nabi, and with his force and power, Hadhrat Ibraheem (عليه السلام) cut at the throat of Hadhrat Isma'eel (عليه السلام) but the knife did not cut.

An orator described the scene thus:

***“O knife! Why are you not cutting? If I were to place you on a rock, you would have cut through it; yet the throat of my son, you do not cut!”***

The knife replied:

***“O Khaleelullah, must I listen to Khaleel or must I listen to Jaleel (Allah Ta’ala).”***

***“Allah Ta’ala has commanded me not to cut the throat of Isma'eel; not even slightly.”***

From this, we understand that the knife cannot act on its own. It is only by the Command of Allah Ta’ala.

We need to bring Yaqeen (conviction) in our hearts, in everything we do; that our business cannot give us profit, our medication cannot give us Shifa (cure), unless Allah Ta’ala wills for it.

اَللّٰهُ اَكْبَرُ - There is none worthy of worship except Allah.

Allah Ta’ala is One: “وَحْدَةٌ”

Allah Ta’ala has all qualities of providing. The business is *sabab* (a means); the medication is also a means. And we have to adopt the means because we are living in this world of means. **However, there should be Yaqeen that it is Allah Ta’ala who has power**

**over everything and Allah Ta'ala provides; Allah Ta'ala cures and Allah Ta'ala does.**

“لَا شَرِيكَ لَهُ” - In the execution of all affairs, in running the entire universe, Allah Ta'ala is Independent and not in need of anything or anyone; not even the Malaa'ikah (angels).

When Hadhrat Ibraheem (عليه السلام) passed his Imtihaan<sup>31</sup> with flying colours, Allah Ta'ala sent Hadhrat Jibra'eel (عليه السلام) with a ram from Jannah. As Jibra'eel (عليه السلام) descended, he called out:

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

The name of Allah Ta'ala used to have a deep impact upon Hadhrat Ibraheem (عليه السلام). When he heard the name of Allah Ta'ala, his attention moved away from Hadhrat Isma'eel (عليه السلام) and he saw Jibra'eel (عليه السلام) with the ram. And with joy and happiness, all the Malaa'ikah called out:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

...It is only Allah Ta'ala who is in control.

**We must remember that Allah Ta'ala does not take Qurbani. Allah Ta'ala asks for Qurbani. He asks because He wants to see if we are prepared to sacrifice for Him.**

From our side, we must be prepared to sacrifice for Him. We should be eager and willing to sacrifice for the One who has given us everything.

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<sup>31</sup> Imtihaan : test / exam

**قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايِ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ**

**“SAY: ‘TRULY, MY SALAAT (PRAYER), AND MY SACRIFICE, MY LIFE AND  
MY DEATH ARE (ALL) FOR ALLAH, THE CHERISHER OF THE WORLDS.’”**  
[SURAH AN-AN`AAM 6 : 162]

Let our sacrifices and our lives be only for Allah Ta’ala.

Hadhrat Ibraheem (عليه السلام) then said:

**اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ**

And he slaughtered the ram. The Malaa’ikah witnessed this scene that made the Arsh, the heavens and the earth move.

**This is the spirit of Qurbani.**

Qurbani is not about getting the cheapest price for an animal or exploit those who are purchasing animals. **It is to provide a service, in the spirit of Qurbani.** If our Qurbani is made with this spirit, then we will see the benefits.

Every Ibaadat has a specific purpose.

Allah Ta’ala says about Salaah:

**إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ط**

**“...INDEED, PRAYER PROHIBITS IMMORALITY AND WRONGDOING...”**  
[SURAH AL-ANKABOOT 29 : 45]

If we are making our Namaaz correctly and not as an exercise, then that Namaaz will become a barrier and a means of giving up our shameless acts of gunah (sins), whether private or public.

The purpose of fasting has been clearly stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقَوْنَ ۝

**“O YOU WHO BELIEVE! FASTING IS PRESCRIBED TO YOU AS IT WAS  
PRESCRIBED TO THOSE BEFORE YOU, THAT YOU MAY (LEARN) SELF-  
RESTRAINT.”**

[Surah Al-Baqarah 2 : 183]

Fasting is to develop the noble quality of Taqwa.

The purpose of Zakaat is so that the love of money and Dunya is removed from our hearts, and that Yaqeen and love for the Aakhirah is cultivated within us.

The purpose of Hajj is that the person, who visits the House of Allah Ta'ala, increases in the great wealth of Muhabbat and Ma'rifat of Allah Ta'ala.

Similarly, Qurbani has a specific purpose:

وَلَكِنْ يَتَالُهُ التَّقْوَىٰ مِنْكُمْ ۖ

**“...BUT WHAT REACHES HIM IS PIETY FROM YOU...”**

[Surah Al-Hajj 22: 37]

The purpose is Taqwa. If Qurbani is done with the noble intention of sacrificing for Allah Ta'ala, then we have made Qurbani.

...According to the ‘laal’ kitaab<sup>32</sup> – and remember, this kitaab is not printed and it does not have any page numbers also. So if anyone

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<sup>32</sup> This is a non-existent, imaginary book, referring to wrong Masaa'il and rules made up by the ignorant public

seeks a reference, it will be difficult because we cannot say where the ‘Mas’ala’ can be found in this book.

In this kitaab, is the ‘Mas’ala’ that one third of the animal be kept in our deep freezers, one third should be sent to family and friends and one third should be for those people who will give us a portion of their meat. So basically, there is just an exchange system.

Moreover, if someone did not send any Qurbani meat for us in the previous year, so we will not send Qurbani meat for him, this year.  
**This is not the correct way of distribution of our Qurbani.**

The correct way is: **One third is for oneself, one third is for family and friends, and one third is for the poor.**

It is sad that we have made the share of the poor, all the fat, the head, the stomach, the legs, etc. of the animal. Their share is what we do not like for ourselves.

We do not want it; we do not want to eat some of the parts; we do not want to clean it, and sometimes we do not know how to clean it, so we pass it over to the poor.

**We must also remember that Qurbani is not for charity.**

The people in poor countries do not get meat throughout the year. They do not only need meat at this time of the year.

If we are really concerned about them, then slaughter an animal every month and send the meat to them. So, Qurbani is not a charity. It is an Ibaadat on its own, with its own particular purpose.

For this Eid, we do not wear our new white kurtas. For this Eid, we need to get involved in slaughtering and cleaning. We should be in a lungi and vest and it should also be stained with blood – in the spirit of Qurbani. This is not the time to be fussy about keeping our clothes, spotless.

Of course, for the Eid Namaaz as well as other Namaazes, we must be clean; we must wear clean clothes.

However, our example is like a person who goes hunting in a three piece suit. How odd the person will look, hunting in this manner.

Furthermore, this Eid is not for chicken biryani. ...Some people keep last year's meat and use it one year later, for Eid.

The best is that we eat the fresh meat that we just slaughtered.  
**When Qurbani meat is on the dastarkhan, it is the king of all the food and it should be given its due preference!**

...Hadhrat Moulana Zakariyyah (رَحْمَةُ اللَّهِ عَلَيْهِ) used to only eat meat for these three days. He would not even eat roti for this period. He would say: "*This is "Dhiafat" from Allah Ta'ala. We are Allah Ta'ala's mehmaan (guests). This is hospitality from Allah Ta'ala!*"

Allah Ta'ala has opened such a door for us that Qurbani is made all over the world; not only in Mina. If Allah Ta'ala wanted, He could have had a monument of Hadhrat Ibraheem (عَلَيْهِ السَّلَام), his son and the ram being slaughtered – like how the governments of the world, when they achieve anything, they build large monuments as a representation or in honour of their achievements.

Allah Ta'ala has made Qurbani, a living practice, for all of us to perform and participate in. It is not something left in the past; or a 'lifeless' example.

Let us not confine Qurbani to the outward or physical exercise. Let us bring it's reality into our hearts. Let us make Qurbani in the spirit that Hadhrat Ibraheem (عليه السلام) carried out Qurbani and in the manner which Nabi-e-Karim (صلوات الله عليه وسلم) fulfilled the Ibaadat.

If we bring even a little of this into our hearts, we will see the great benefits and results in our Islaah. By bringing these practices alive, in our own lives, we will gain great nearness to Allah Ta'ala.

Qurbani is for all those who can afford it. ...It is not only for the rich; it is for the poor as well.

فَادْكُرُوا اسْمَ اللَّهِ عَلَيْهَا حَسَافَةً حِلَالًا وَجِبَتْ جُنُوبُهَا فَكُلُّوا مِنْهَا  
وَأَطْعِمُوا الْقَانِعَ وَالْمُعَتَّرَ ط

“...SO MENTION THE NAME OF ALLAH UPON THEM WHEN LINED UP [FOR SACRIFICE]; AND WHEN THEY ARE [LIFELESS] ON THEIR SIDES, THEN EAT FROM THEM AND FEED THE NEEDY AND THE BEGGAR...”

[Surah Al-Hajj 22 : 36]

The poor also get a share. They should be given a share.

The law of Shari'ah is that if a woman can slaughter her own animal, then she should do so. If she cannot do so, then she should, at least, be present when her Qurbani is being made. This should be with the correct purdah arrangements.

Regrettably, we are more concerned that our kitchens will get stained with blood, and many of us say that we cannot tolerate the smell of goat meat.

Whereas it has been scientifically proven that the goat industry is very small, and the terrible Jewish lobby has not interfered with this industry because of its size. The goats – or any other animals – that graze on their own, eat only what is good for them.

These goats eat what is healthy and good for them. In turn, when a person drinks that milk and eats that meat, the person will, Insha-Allah, be saved from TB (Tuberculosis) and cancer – because these animals eat the best remedy to combat these diseases.

The best medicine for us is the food we eat: our fruit, our meat, etc. However, in these times, all of these food items have been adulterated. Fish are given chicken meat, chickens are being fed fish meat and so forth.

**Those animals that eat their natural foods are the extremely healthy ones.**

If we did a little research, we will find that there is so much that we consume which is not only adulterated, but is toxic and extremely harmful for human consumption.

### **THE SUNNAH METHOD OF SLAUGHTERING**

The best method of slaughtering is the Islamic method. Slaughtering animals, in the way prescribed by Islam, is now proven, by western scientists, as the best system.

When we slaughter, we are commanded not to nip the neck or cut it off completely. This can happen with chickens. If a person has a heavy hand, he should be careful. To cut the whole head off is Makrooh and should be avoided.

We are required to slaughter four pipes: the wind pipe, the food pipe and the two veins which transport the blood. The minimum requirement by the Shari'ah is that we cut at least three pipes. It will still be Halaal.

Slaughtering must be done in a swift motion, not in an erratic or insensitive manner – or like how we slice a loaf of bread. The knife must be very sharp and we must use enough force to sever all four pipes together.

On slaughtering in this manner, the blood gushes out and the entire nervous system comes into action. The nerves connected to the heart receive a message from the brain, that it needs more blood, so the heart pumps more blood. The brain sends a message to the legs or the wings, to say that it needs more blood. So when we see the animal kicking its legs or flapping its wings, it is because of the messages being received, to release more blood. We think the animal is in pain but this is not the case.

**Scientifically, it has been proven that the tastiest and healthiest meat is the meat with the least amount of blood in it. When the animal is stunned, its brain is 50-60% dead, if not more than this.**

When an animal is stunned, very little blood is released. Many non-Muslims also look for Halaal meat because they say it tastes very nice.

In these days, if a person has to ask anyone: “*Where do you buy your meat?*”, then often, the response is: “*Don’t worry, its certified Halaal!*”

A few years ago, we used to say that the meat is Halaal. Today we say it is “certified Halaal.” Who certified it? How was it certified Halaal? ...This is something we are unconcerned about.

When we visited Germany, I explained this Islamic method of slaughtering. Some of the people there knew about it better than I did, and explained that an experiment was carried out, at the university, where electrodes were used on the brain of the animal, to measure the amount of pain it experienced. **According to their experiment, they found that an animal slaughtered without stunning, experienced minimal pain – almost none – compared to the animal that was stunned.**

As an example: If a person is hit on his head, he experiences a lot of pain and it sends him in a spin – so to say. The same happens when stunning an animal.

So we have to slaughter in the correct manner. The nerve for pain runs in the front with the four pipes that are cut and the other nerves run on the back. So when we slaughter with a sharp knife, the pain nerve is cut and the animal is free of pain.

Alhamdulillah, Allah Ta’ala has given us the most advanced way of slaughtering. **Where science has never reached, our Nabi (صلی اللہ علیہ وسَلَمَ) showed us the most superior way of slaughtering animals, for all times.**

Qurbani is a very great Ibaadat. Let us take it seriously. Let it be that every Muslim household participates in this great Ibaadat, by carrying out this Ibaadah also. Let us get the whole family involved, young and old. Let it be that our kitchens, our yards, our gardens, are utilized for this wonderful Ibaadat of Qurbani. **Let us bring alive this great Sunnah and the spirit of Qurbani.**

**May Allah Ta'ala grant us Taufeeq.**

## **Increasing in Value**

Hadhrat Moulana Abdul Hamid Saheb (Daamat Barakaatuhum)

A brick, which is just lying on the ground, has got no real value to anyone. However, if that same brick is used in the building of our house, it secures its value according to the house. The brick will have more value if it used in our local Masjid, and will increase in its value, if used in the Jaami' Masjid of our town. ...What to say if it would be used in the Haram of Madinah Sharief or in the Haram of Makkah Sharief?

Similarly these sheep, goats, bulls, etc. are just ordinary animals. Once their Nisbat (connection) is established with Qurbani – with the great sacrifice of Hadhrat Ibraheem (عَلَيْهِ السَّلَامُ) and with the Command of Allah Jalla Jalaaluhu, their value multiplies. **Their Nisbat enhances their worth.**

**...Just looking at them, having love for them, attending to them, etc. are all valuable deeds in the Sight of Allah Jalla Jalaaluhu! Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, in regard to these animals for Qurbani, that a reward is written for every hair or every fibre of wool.<sup>33</sup>**

The rewards that these animals hold will be multiplied further on the Day of Qiyamah, as has been related in the Hadith:

**“When a person slaughters a Qurbani animal, he is forgiven at the fall of the first drop of blood, and verily, the animal shall be brought forward on the Day of Judgment with its blood, meat, limbs, etc. and shall be increased in weight seventy times, and then placed on the scale of deeds.”<sup>34</sup>**

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<sup>33</sup> Ibn Majah

<sup>34</sup> Kanzul 'Ummaal

By the same token, if a person keeps a horse for the Cause of Allah Ta'ala, the horse establishes a special connection (Nisbat) with Allah Ta'ala. Taking care of such a horse brings tremendous rewards.

Hadhrat Abu Hurairah (رضي الله عنه) related that Rasulullah (صلى الله عليه وسلم) said: **"If someone keeps a horse in Allah's Cause, motivated by his faith in Allah and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk, and for its dung and urine."**<sup>35</sup>

In another narration, Rasulullah (صلى الله عليه وسلم) said: "...He to whom the horse will be a source of reward is the one who keeps it in Allah's Cause (prepares it for battle) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its foot-steps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it..."<sup>36</sup>

If this is the position of animals in the Sight of Allah Ta'ala, what then of man himself, if he establishes Nisbat with Allah Ta'ala?

Man has been created from the earth, from dust.

وَمِنْ أَيْتَهُ أَنْ خَلَقْتُمْ مِّنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْسَبُونَ ○

**"AND OF HIS SIGNS IS THAT HE CREATED YOU FROM DUST..."**  
[SURAH AR-RUM 30 : 20]

<sup>35</sup> Sahih Bukhari, Hadith: 2853

<sup>36</sup> Sahih Bukhari, Hadith: 2860

If man makes an effort, striving against his nafs, obeying Allah Ta'ala, carrying out righteous deeds seeking the pleasure of Allah Ta'ala, **the sand of his body will gain in value.**

Our Shaykh, Hadhrat Moulana Hakeem Muhammad Akhtar Saheb (رحمه اللہ علیہ) had explained that **the Auliya Allah have made the dust from which they have been created, valuable, through the blessings of their Nisbat (contact) with Allah Ta'ala.**

Whilst millions remain heedless and negligent of Allah Ta'ala, these special servants become most valuable and beloved to Allah Ta'ala, through this special connection.

Hadhrat Moulana (رحمه اللہ علیہ) likened mankind to glass bottles, which costs a few Rands or Rupees. If a bottle is filled with an expensive Itr (scent), the bottle becomes as valuable as the amount of scent poured into it. ...We find that some Itr is priced at hundreds of Rands; some even more than a thousand Rand.

The value of the bottle depends on the amount of scent it contains.

Similarly, the value of man increases or decreases according to what fills his heart. If the Noor of Imaan and love of Allah Ta'ala fills his heart, his value increases in Allah Ta'ala's Sight. This is the lamp which lights up the path to Allah Ta'ala - to salvation and success.

If the darkness of Kufr fills his heart, his value is lost – and nothing is gained.

May Allah Ta'ala grant us the understanding and the Taufeeq to strive to attain that special Nisbat, whereby we too become valuable and beloved to Allah Ta'ala.

